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This fact is conclusively proved from the occasional presence in Jerusalem, during the time of the Second Temple, of Jews from all quarters of the globe, and speaking all the then known languages. The cultivation of the vine in Italy, the south of France, and even in Hungary, was introduced into those lands in the days of the Roman Emperors by Jews, whose skill as husbandmen, wine and fruit growers was then pre-eminent.

Hebrews 12: 2. In some notes on New Testament passages, Principal David Brown, in the *Expositor*, gives a new turn of thought to the familiar phrase, "the author and finisher (perfecter R. V.) of our faith." He rejects the word "our," and would translate, "the captain and perfecter of 'faith.'" The passage, he maintains, teaches not that Jesus is the author and completer of "our own" faith, but of the "life of faith." In other words, He is the model believer. It is claimed that the very next verse brings out this idea. The "joy" was conditioned on the triumph of faith in enduring suffering. So the entire course of Christ's temptation is a test and victory of faith. At the cross one said, "He trusted in God that he would deliver him," etc. Thus Christ is the "leader and conductor" of the army of believers, for He is Himself the most shining example of faith. This is a fresh light upon an old text.

Matthew 10: 8. This passage includes the raising of the dead among those powers which our Lord assigned to the disciples on their missionary journey. But this seems to Principal Brown so incredible that he raises a question about it in the same number and article of the *Expositor*. He shows (1) that the raising of the dead was Jesus' mightiest work, (2) that only three cases of his doing this deed are recorded, (3) no case is recorded of the disciples having done such a deed, (4) when the seventy returned, the greatest thing they report was the subjection of the devils; this they would not have done if they or the apostles had raised the dead. The conclusion is that this clause in Matt. 10: 8 is an interpolation. Principal Brown suggests that it may have crept in from the carelessness of a scribe who recalled similar language used by Jesus concerning His own works, when John's disciples came with the question of their master (Luke 7: 19-23).

Genesis xiv. The names of this remarkable chapter have recently been subjected to a careful investigation and comparison with the cuneiform material now accessible, by Professor Sayce. He has succeeded in reaching some interesting results. He maintains the historical existence of the Amraphel, Arioch, Chedorlaomer and Tidal as kings in these ancient times. The very names have been discovered on the tablets. This chapter, as he says, must be accepted as a page torn from the annals of ancient Babylonia, and that originally it was written by a Babylonian is clear, as of the four eastern kings the Babylonian princes have the place of honor in the narrative. He also has an interesting argument to prove, from the cuneiform syllabary, that the account of this Palestine campaign was copied by a Hebrew scribe. The names of the conquered tribes in Palestine were just as great a puzzle to modern criticism as those of the Chaldean princes, and so the Zuzim in Ham, the Zamzummim of Deuteronomy, were relegated, like the Chaldean invaders, to the land of myth, solely because of ignorance concerning the cuneiform syllabary.

and the Hebrew peculiarities in the use of it. Between the letters *m* and *v* or *u*, or between *h* and *ayin* (a) the syllabary knows no difference, and in transliterating from it into Hebrew, "we may write either *zu* or *zam*, either *ham* or *am*." Hence it comes that no one but a Hebrew writer could have changed the well-known *Ammi* or *Ammen* into *Ham*, and in copying from the cuneiform have given us the *Zuzim* in *Ham*, in place of *Zamzummim* of *Beth-Ammi*. Thus he claims with much reason and certainty in an exceedingly striking argument that we cannot separate the Babylonian source and its Hebrew copy so far as authenticity goes. The historical character of the invasion carries with it the historical truth of the *Lot* episode and the pursuit by *Abraham*.

The Image of the Heavenly : 1 Cor. 15 : 49. In the Revised Version of this verse the margin reads, "many ancient authorities read, '*let us bear*.'" Prof. Milligan, in the *Expositor* for October, 1890, argues strongly for this reading. He emphasizes the meaning of the word "image," which, he maintains, does not mean merely that our spiritual body is to be like that of the Lord. "Image" means more than likeness; it carries with it the idea that one who bears the "image" is also the "representative," the "manifestation" of its original. Christ is thus the "image" of God (2 Cor. 4 : 4). Christians are the "image of Him that created them" (Col. 3 : 10; 2 Cor. 11 : 7); where the thought is of a "manifestation." How full of force and beauty does the rendering become in this light: "Let us bear the image of the heavenly." The old version is a comparatively tame repetition of what has gone before. This new rendering causes us to pass on into "the wide field of our corresponding obligation." "We have been too much the children of the first Adam alone." We need to be reminded that there is a truer life. "As," therefore, "we have borne the image of the earthly, let us also bear the image of the heavenly."